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R U L E S
FOR
CONVERSATION,
OR
A Collection
Of Moral Maxims and
Reflections.

L O N D O N ,

Printed for J. Egglesfield, at the *Mari-*
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САДЫЯ

ЯОЛ

ОНАРСЯКОН

НО

ПОЛІСЬКИЙ



Іншіх Місцях

Іспользовані

МОДИОХ

Ізмінено відповідно до змін
у вимірюваннях та погодних умовах

THE
EPISTLE
TO THE
READER.

Reader,

THE following Observations are most of them certain Rules and Axioms which diverse great good Men have used in their Conversations to their no small honour and advantage, and they may be of the same use to thee, if well digested and with Prudence reduced to practise; They are true, and a small Expe-

A 3 rience

The Epistle

rience will tell you so; The more thoughts you spend on each particular, the better wilt thou like them; for my own part, I fear no Censure of the Book or its Author, since I am resolved not to be known, Judg as thou pleaseſt, perhaps thou mayest have Read ſeveral of them where I did, I think it no criminal theft to write what hath been written, though the Author be not Named, for that which I approve is my own in ſuch case, beſides I make no claim, the greater Number are a Collection as the Title ſpeaks, however of this I am ſure, they all are or may be useful, ſome of them are Common and ob-
vions

to the Reader.

vious, yet the advantage of considering and using them, may never be the less, others may seem alike and to the same purpose, but on Second thoughts they'l yeild different Precepts, Others may seem contradictory, but if reduced to particulars for use they'l appear otherwise; There may be many more added and much more Material, but nihil simul inceptum est & perfectum, and time perhaps may increase the number of these, In the Interim take what follows, they being first Collected for private use, are now Published for the Booksellers Benefit and Thine, which if attained, I am Content,

COLLECTION OF Moral Maxims and Re- flections.

The happiness of man is in his power of commanding his mind,
NO Man is ever so Happy, or so
Miserable, in this Life, as he
does Imagine himself to be.

The happiness and misery of men depends as much on their humour and the temper of their mind, as on their fortune and condition in the world.

III.

Always put more confidence in those who have obliged you, than in those that you have obliged, for the former are more likely to do you a further kindness, than the latter, to acknowledg or requite what they have received.

IV.

The contempt of Riches in the Philosophers was only a secret to prevent that contempt which attends Poverty.

*ed as will aint ni eiderdliM
ed os veltnd eurgant seob*

He that counsels others to be Virtuous, doubles his obligation to be so Himself.

*men to yestryM bns stenigqH o.i.
bns woumH iedvdo abut: as abnq
By triqls are the qualities of Men as
well discovered as by great Actions, for
in the latter they are many times strain-
ed*

(3)

ed; and in the former more Natural.

VII.

A Generous Man least regards Mony,
but when he hath it not, he wants it
most.

VIII.

In any great Action, he that will be
his own Counsellor, shall be sure to have
a Fool for his Oyley.

IX.

Nothing is of more Importance in
all a Mans Behaviour, then to know
how to take an advantage when offer-
ed

X.

He that Winks at his own Faults,
thinks all the World Blid.

XI.

What you ant to do, advise with ma-
ny,

B 2

(4.)

ny, what you are resolved to do, communicate but to few.

XIV

XII.

No Man in Prudence will threaten when he hath any thing to Desire. Atom

XIII.

When a Man is compelled to do an Act, it is most commonly best for him to seem to do it Frankly and without Constraint.

XI

He that will improve his Memory must not too much distrust it.

XV.

To be a Judge of Neighbours Differences, is dangerous and always makes one or both Eenemies.

XVI

The readiest way to be deceived is for

(5)

for a Man to believe himself more sub-
tile and clear sighted then other Men.

XVII.

Fancy and Chance lift most to Em-
ployments.

XVIII.

When Men Eminen and Worthy are
preferred, their Fortune seems due and
no Man Envyys the payment of a debt.

XIX.

Valour is a Quality which he that
hath shall have least need of.

XX.

A Bashful Man is not his own Mas-
ter.

XXI.

He that will be safe in troublesome
times, must Engage in no Faction,
and

(6)

and 2. Favour and receive the lowest,
for the first preserves kindness with the
present, and the second prepares against
the Future.

XXII

~~Search thoroughly then judge part~~
Such as have respect only to a few
things are easily misled.

XXIII

He that understands amiss, concludes
worse.

XXIV

He that will be truly Charitable,
should give to poor House-keepers as
do not receive Alms of the Parish, for
to give to those, is only to save so much
Money to the Rich, who by Law are
bound to relieve the Poor.

XXV.

Many glorious Actions that make a
noise

noise in the World, as the Effects of a wise Design, are produced only by Humour and Passion.

XXVI.

We should not take delight in observing the faults of others, if we had none of our own.

XXVII.

We disparage Favourites and Men advanced in the World, from Pride and Love of Favour, and the contempt we testify against such preferments, serves only to mitigate our own griefs for not obtaining the like.

XXVIII.

We have commonly more Strength than Will, and we imagine things impossible as an excuse to our selves for our own Laziness.

XXX.

What passeth in the World, is often-times but dissimulation,
to attract the Confidence of others.

XXX.

Men blame the faults of others rather
to perswade of their own Innocence
then with a real design of Reformation.

XXXV.

Men discover an abhorrence of lying,
very often with a design to gain
Credit to what they say themselves, and
Render their own Testimony the more
Considerable.

XXXVII.

Prosperity makes us known to others,
whether we are what we seem to be, &
Adversity makes others known to us,

XXXVIII.

+ a

whether

(93)

whether they are in reality what they seem in Profession.

X X X I I I.

They who Addict themselves to little things with too much Application are seldome capable of any grand undertaking.

X X X I V.

Christian Conf. He that begins an affair without Judgment, and is hasty in the prosecution, must not wonder if it want Success.

X X X V.

He that is discouraged from a worthy design merely upon the account of difficulty hath a mean Spirit.

X X X V I.

Be Liberal to your Friends of your discourse and your purse, but beware of being

(10)

being bound for more then you are willing to give, for he that is surely know's not what he is worth.

X X X V I I

He that sets his Mind and Affections on things superfluous, is commonly reduced to want those which are necessary.

X X X V I I I

On many occasions without scruple one may refuse to promise, but in few or none without shame can he refuse to performe.

X X X I X

He that is unwilling to pay what he owes when he hath it by him, shall live to be willing and not be able.

X L.

Philosophy can triumph over past and

and future Calamities, but is Conquered
by a present Evil.

XL I.

The Refusal of Commendation, is
often-times, with a desire to be Praised
Twice.

XL II.

Few Men Praise others but with some
exception, and ordinarily with a design
to be Praised themselves.

XL III.

No Man is so easily deceived and im-
posed upon, as when he thinks to de-
ceive others.

XL IV.

He that talks more then cometh to
his share, and with Confidence and Pas-
sion in disputable matters, may easily be
observed to contradict himself, and that's
the

the only Method to shame and silence
him.

XLV.

Gaint heart never won fair lady

Boldness and Confidence many times
obtain that which cannot be compassed
by ordinary means.

XLVI.

Tis not enough for a Man to have
good qualities, but he must likewise
know how to use and manage them.

XLVII.

That Noise and Show that proves a
Man not to be Ingenious or Wise, is of-
ten-times the cause of his reputation for
being so.

XLVIII.

Many who are excellent for one qua-
lity have not the Reputation of being
so, because they are excellent for ano-
ther

ther, as *Cæsar* is believed to have been, as Eloquent as *Cicero*, and yet is Famous only as a Warriour.

III.I

XLIX.

or littoralis enim est nobis res illa
be A great Reputation doth rather abase
then exalt those who know not how to
answer and sustain it.

VII

L.

We Judg. of other Mens merit by their carriage towards us, our self-love doth either augment or lessen their good qualities in Proportion to the Pleasure and Satisfaction we have by them.

LI.

One Man is not more unlike another, then every Man is unlike himself considered at different times.

No Man is ever so ridiculous by the qualities

LIV.I

qualities he hath, as by those which he affects to have.

L I I I.

Tis ever reckoned more shameful to distrust ones Friends, than to be deceived by them.

L I V.

All Men complain of their Memories, but no Man of his Judgment.

L V.

No disguise can for any long time hide Love, where it is in reality, or feigns it where tis not.

L VI.

We please more in our conversations by our weaknesses and failings, than by any of our good qualities.

L VII.

(15)

of a man's heart, not so fit to be seen
as when it is seen by another.

LVII.

A Man may know others by himself, for as in water face answereth to face, so doth the heart of Man to Man.

LVIII.

Folly attends us in every time of our Life, if any one appear wiser then another, 'tis because his follies are more proportioned to his Age and Fortune.

LIX.

Many would discover greater Wisdom and Ability then they do, did they not over earnestly desire and affect it.

LX.

The wisest Men may be often at a loss in the company of Fools.

LXI.

Tis more easie to be Wise for other

ther Men then for himself, as it is to give good Council then to follow it.

LXII.

There are some Commendations which reproach a Man, and some reproaches on the contrary which are rather to a Mans Praise.

LXIII.

Tis as easie to deceive a Mans Self and not observe it, as tis difficult to deceive others without being observed.

LXIV.

Men commonly magnifie the good qualities of others, not from an esteem of their merit, but from a value for their own, and would attract Praise to themselves by bestowing it on others.

LXV.

No greater mark of an extraordinary

nary merit then to hear a man prayed by those who do most Envy him.

LXII.

The reason why so few seem Rational and Agreeable in their Conversation, is because most Men consider what they would speak themselves rather then what they should answer to that is spoke.

LXIII.

Try the Fidelitie of a Friend in such a time and instance as you can bear his refusal without great inconvenience; for he that would borrow when he hath not, must borrow when he hath.

LXVIII.

Resolve never to do that by another which you may do by your self, nor do that to morrow which you may do to day, nor neglect or despise the least thing.

Loving hath a seed of malice in it,
LXIX.

He that excuseth a Fault by a Lye,
thinks it better to be Guilty of two
Faults then to be thought Guilty of
one.

LXX.
Remember not the Favours you have
done to others, and forget not those
which others have done to you.

LXXI.
Many Wicked Persons would be less
dangerous then they are, and do less
mischief, if they had not some good-
ness.

LXXII.

The honour a Man hath already ac-
quired is caution for more and great-
er.

LXXIII.

LXXIII.

'Tis more difficult to know what
not to say on any Subject then to speak
much.

LXXIV.

'Tis much easier to appear worthy
of those Employments which a Man
hath not, then of those which he actu-
ally hath.

LXXV.

We many times confess little Faults
with a design to perswade that we have
not great ones.

LXXVI.

Most Men Love new acquaintance,
not so much because they are weary of
the Old, or find Pleasure in change, as
because they think they are not admir-

ed enough by those who know them too well, and hope to be more so by those that know them not so much.

L XXVII.

What seems to be generosity is often-times but Ambition in disguise which condemns little interests and designs to aspire at greater.

L XXVIII.

He that endeavours only to imitate other Men, doth not take the way to excell.

L XXIX.

Tis some kind of ingratitude to be earnest and pressing to acquit our selves of our obligations to another.

Little Passions are diminish'd by absence

fence, but great ones are augmented, as the Wind Blows out a Candle but increaseth a Fire.

L XXXI.

We magnifie the Affection and tenderness which our Friends have for us, rather to declare our own merit, than our gratitude.

L XXXII.

Thankfulness for Favours is generally with a design to obtain more.

L XXXIII.

Pride, which inspires us so much with Envy, doth oftentimes seem to moderate it, for we shoulde more envy other Men, did we not extreamly flatter our selves.

C 3 LXXXIV.

LXXXIV.

The Encouragement we give to those who are entring on the World and beginning an Employ, proceeds often-times from a secret Envy we bear to some already settled.

LXXXV.

Tis more difficult for a *Man* to be Faithful to a Mistris when he is favoured, and happy, than when he is ill treated.

LXXXVI.

There are such accidents sometimes fall out in the Life of a *Man*, that be he never so wise, he must a little act the part of a Fool to extricate himself.

LXXXVII.

All Men have some time or other an Oportu-

Oportunity offered for their advancement and happiness, which if they miss and do not improve, they seldom meet with the like while they live.

LXXXVIII.

All Men almost take Pleasure to repay little Obligations, but few or none are thankful as they ought for great ones.

LXXXIX.

We need only be jealous of those who are studiously careful to avoid giving Jealousie.

XC.

Jealousie is always born with Love, but oftentimes survives it.

XC I.

Whence comes it to pass that we have

C 4

Memory

Memory enough, to retain even the smaleſt particulars of what happens to our ſelves, and yet forget that we have ever repeated them more then once to the ſame Person.

X C I I.

What diſtrit we have of the Sincerity of thoſe who tell us any thing, yet we always believe they tell us more Truth then they do to others.

X C I I I.

Any one that loves may know when another ceaseth to Love him.

X C I V.

That which renders the pride of others insupportable, is because it wounds our own.

X C V.

X C V.

A Man hath few Faults less pardonable
then the means he makes use of to
hide them.

X C VI.

Whatsoever shame almost we have
deserved, tis almost always in our
Power to Re-establish our Reputation.

X C VII.

No Man can please for a long time
who hath but one kind of Humour or
is always in the same temper. or that
such a man will be dimisht by an under-
taking above our Capacities.

X C VIII.

We oftentimes appear greater then
we are by an Employment beneath our
merit, but are diminisht by an under-
taking above our Capacities.

X C IX.

XCIX.

Novelty and long use or Custom do equally hinder us from taking notice of the Faults of our Friend.

C.

Those that Love will sooner pardon the greatest indiscretion than the least-unfaithfulness.

CI.

What disposition foever the World hath to Judge amiss, it is yet more frequently kind to false merit then unjust to true.

CII.

Our Enemies do commonly come nearer to the Truth in their Opinion of

(27)

of us, then we do in Judgment of our
selves.

C III.

The same Pride that makes us blame
the Faults from which we think our
selves Free, causeth us to despise, the
good qualities of others which we want
our selves.

C IV.

That Steadiness of Temper which
seems to resist Love, seemes also to ren-
der it violent and lasting after once it is
admitted.

C V.

Fearfulness and Cowardise are Faults
whereof 'tis dangerous to reprove those
you would cure of them.

C VI

The Calmness or discomposure of
our

our Humour, depends not so mnch on the most weighty and considerable accidents of our Lifes, as on the disposition and ordering of those little things which occur dayly.

C V I I

No quarrel lasts long where but one side is in Fault.

C V I I I.

Though Errour be blind, yet by dispute she produceth knowledge.

C I X.

Disputations about Evinced Certainties renders them many times uncertain and doubtful.

C X.

Vulgar Air is more easie got then kept, the Mobile ever desiring rather to make a Man

a Man great than endure him when he
is so.

C X I.

Hasty honour is generally short li-
ved, arising mostly from Expectation,
which if not seconded by a double per-
formance turns to contempt, besides
that a sudden rise occasions a more strict
enquiry.

C X II.

Fame undeserved is a Silent invitaion
to merit.

C X III.

Disoblige no one, for though he be
not worthy to be a Friend he may be
able to be an Enemy.

C X IV.

Quality makes the best Friends, there
being

being no danger either of Envy or Contempt, either of which when any way Predominant dissolves the Frame.

C X V.

In dissimulation *artis est celare artem.*

C X VI.

Great Persons stand for Imitation, lesser for Observation, from both may be learned Experience.

C X VII.

Company like *Climates* Alter Complexions, therefore be sure keep Company with Persons above rather than beneath your selves.

C X VIII.

Reputation is like a Glass, once crackt and always crazy.

C X IX.

(31)

C X I X .

A Wife Man will once in an age come
in Fashion.

C X X .

No one can be merry that hath more
then one Woman in his Bed, more then
one Friend in his Bosome, and more
then one Faith in his Heart.

C X X I .

Extravagantly to commend another
is an argument of arrogance, for he who
so Commands another would have him
esteemed upon his own Judgment.

C X X I I .

Every Mans Fault should be every
Mans Secret.

C X X I I I .

Every Man a little beyond himself is
a Fool.

C X X I V .

(32)

CXXIV.

Envy knows what it will not confess,
and yet an Envious Person never attains
any knowledg of himself but by re-
port.

CXXV.

All Controversies leave truth in the
middle, and are false at both ends.

CXXVI

To Obey well is as great action as
to govern, and more mens duties.

CXXVII

Nature hath produced few persons
strong, but Industry and Exercise makes
many.

CXXVIII

He who understands his own and
his

his Adversaries strength can hardly ever miscarry.

CXXXIX.

Sudden Accidents are not easily prevented, but those that are foreseen are prevented without difficulty.

CXXX.

He that Encounters with a desperate Person runs a great Hazard of making himself so.

CXXXI.

He that is a Wise Man will prefer the publick good before any private Quarrel of his own.

CXXXII.

He that would do any great thing by his own Authority, must first extinguish Envy.

D CXXXIII.

CXXXIII.

A Man once disengaged is never after to be employed in any matter of great Importance.

CXXXIV.

He is many times mistaken, that with Meekness and Humility expects to work much upon a proud Person.

CXXXV.

He that changeth his Humour, or Demeanour, or Party, must not do it at a leap, but by gradation, that before the Diversity of his deportment deprives him of his old Friends, he may gain new ones, otherwise being discovered and deserted he is certainly ruined.

CXXXVI.

(35.)

CXXXI.

It is never advisable to put a Mans
whole Fortune on the Hazard for any
Prospect whatsoever, Considering the
Instability of Humane Affairs.

CXXXVII.

It is a quare, whether an Envious Man
Laughs more when ill betides another or
when good to himself.

CXXXVIII.

CXXII.

What is good for the Hive is good for
the Bees.

CXXXIX.

To Enrich a Mans self with anothers
Loss is unnatural.

CXL.

He whose Duty it is to defend others,
ought

CXLIA.

D 2

ought

(38)

ought not rashly to run himself in danger, for more then one is Concerned.

Tis more Wisdom to be reckoned miserable, which is an Imputation rather Infamous then Odious, then be thought Liberal, and run thy self into a Necessity of being dishonest, which is infamous and Odious both.

LXXXII

CXLII.

He that neglects what is done to follow what ought to be done, will sooner learn how to Ruin then how to preserve himself.

CXLIII.

Humane Frailty and Fortunes Instability are Arguments for Clemency.

CXLIV.

(37)
(38)
CXLIV.

CXLVII

There is nothing sooner dissolves
Human Society than the Vice of ingrati-
tude.

etc.

CLXV.

CXLIIX

An Honest Mans Word is as good as
his Oath.

CXLVI.

*He that permits a Crime when he
ought and can hinder it, is Particeps
Criminis.*

CXLVII.

The reason why Men are Revengful,
is because they think to asswage their
own greif by occasioning another Mans,
but 'tis unnatural to do so.

CXLVIII

D 3 CXLVIII.

(38)

CXLVII

CXLVII.

Love is always Venturous and conceives difficult things easier then they are.

CXLIX

CXLIX.

The reason why Men Study and Endeavour to Justifie their Passion, is Love of Ease, for though they Love the corrupt Pleasure of Passion, yet they Love not the Reflective part, besides Pride hath no small share in the occasion.

C L I.

He that will advance an interest, must Study more how to oblige others then how to Enrich himself.

C L I.

Tis a good Rule in apparel to let your Wife go above your Estate, and

and your Children according to your Estate, and your Self below it, so that you may make all even at the Years end.

CLII.

Old Men livemore by Memory then by hope
CLIII.

He is the safest Preserver of a Secret, whose Secrecy and Silence need not be feared.

CLIV.

Great deservers are generally either hated or feared or both by the party obliged, and that either because of the Expectation of as great a return or the Power to do as great a mischeif.

CLV.

He is a Fool that will adventure a

(40)

Double Duckett for a single Penny.

CL VI.

Hidden Musick is nothing Worth.

CL VII.

It is better to live where nothing is Lawful than where all things are so.

CL VIII.

They that pursue a design in the Common Road, shall be soon met with all and opposed, for a design once known ceases to be such.

CL IX.

It is only for great minds to prosecute their Intentions, though their Actions be censured and controvuled.

CL X.

that evill words emt hys exhortacio to sw
cruq ie itelle erit a truly grauncie or

C L X .

That Evil Words Corrupt good man-
ners, is no les a true then Common
Speech.

C L X I .

Tis busines and imployment which
makes a Man as well as trys him.

C L X I I .

Absence is the best safe-guard for a
Man that hath offended his Superiour.

C L X I I I .

The greatest Strength and Power
of ony Person consists in his Re-
putation.

C L X I V .

Most Men attribute that to a defi-
ciency of Wisdom which is a meer
want

(42)

want of fortune, and some ascribe that
to cunning which is the effect of pure
chance.

CL X V.

The reason why most are so unfor-
tunate is because they feel more the Pre-
sent time then they Fear the Future.

CL X VI.

Tis seldom Prudence to Endeavour
that by Force which you may obtain
by fair means, for the former cer-
tainly gets you an Enemy but renders
the event uncertain, whereas the latter
gets the end more easily and when got
is more durable.

CL X VII.

Self love is the most subtle and dan-
gerous Flatterer in the World.

CL X VIII

CLXVIII.

He that speaks much and thinks himself Wise, is worse then a Fool and more Incorrigible,

CLXIX.

There is a perpetual Succession of Passions in the Heart of Man, so that the Ruin of the one is almost always the Establishment of another, there being an easy Transition from one to another, as from Love to Hatred or Aversion.

CLXX.

We should oftentimes be ashamed of our best Actions, if the World understood the Motives, that produced them.

CLXXI.

The Lip of Truth shall be Established
for

for ever, but a Lying Tongue is but for
a Moment.

CL X X I I I .

The Love of Flattery hath more or
less infected all Mankind, and ought to
be watcht, against as the most dangerous
Poyson.

CL X X I I I I .

Our readiness to advise others, unless
an Intimate Friend, or earnestly desired,
is rather an Effect of Pride then Proof
of Friendship.

CL X X I V .

Tis much more difficult to behave
our selve as we ought in Prosperity then
in Adversity.

CL X X V .

Prid and Vain-Glory are always fol-
lowed

lowed with contempt and hatred, but to the meek Person all Men pay a respect.

C L X X V I I .

He that attempts any thing beyond his Strength, and above his Capacity, should not think it strange if he meet with disappointment.

C L X X V I I .

He that delights in the Conversation of Vain and Wicked Persons, cannot Relish the Company of Wise and good Men, or be pleased with Serious discourse.

C L X X V I I I .

He that sets his Mind and Affections on things Superfluous is Commonly reduced to want Necessaries.

C L X X I X .

of the world has been too diffidew.
-st iniquitatem in nobis dicunt.

CLXXXIX.

We think we have Strength enough
to support the Miseries of others, and
yet are very impatient under less ones
of our own.

CLXXX.

A Prudent Man foreseeth the Evil,
and hideth himself, but the Simple pass
on and are punisht.

CLXXXI.

The Flattery of other Men could
never do us mischeif if we did not flat-
ter our Selves.

CLXXXII.

There are some Vices which seem to
enter into the composition of vertues,
as Poysons into that of the most usefull
Medicines.

CLXXXIII.**CLXXXIII.**

CLXXXIII.

He that makes too little an account of himself, is as far from true Modesty as he that esteems himself far more then he ought.

CLXXXIV.

Old Men love to give good Coun-
cells to comfort themselves that they
are no longer in a condition to give Ex-
amples.

CLXXXV.

A Man is happy by injoying what
he loves rather then that which most
others reckon Lovely, Felicity depend-
ing on our Taste and Relish of things
more then on the things them-
selves.

CLXXXVI.

Most Men would have little or no
Pleasure

(48)

Pleasure in this World, did they not sometimes flatter themselves.

C L X X X V I I

Some Men and Things are better Judged of, when near at hand, and others better at a distance.

C L X X X I X

We easily forget our own Faults, when they are only known to our Selves.

C X C

More betray the Secrets of their Friends, and prove unfaithful by weakness and inconsideration than by design.

C X C I

We are so accustomed to disguise ourselves

selves to others, that at length it comes to pass that we do the same to our selves.

CXCII.

We are never pleased to be Cheated by our Enemies, or betrayed by our Friends, but we commonly are very well satisfied to be deceiv'd by our selves.

CXCIII.

Nothing is less Sincere then the usual way of asking and giving Councel, he that beggs Advise, seems to have a respectful Reference for the Opinion of his Friend, though he designs only to gain an approbation of his own, and he that gives Councel, seems to reward his Confidence with an Ardent and Disinterested Zeal, though oftentimes he Aims only at his own Interest or Glory by the Advice he gives.

CXCIV.

To hear with Attention, and Answer pertinently to what is said, is one of the greatest Perfections in Conversation.

CXC V.

As 'tis the Character of a great Understanding to express much in a little; so of a shallow one to say little or nothing in very many Words.

CXC VI.

They that Love talking, will rather speak Evil of themselves, and mention what they are concerned to Conceal, then hold their Peace.

CXC VII.

That which hath been is now; and that which is to be, hath already been;

CXC VIII.

and

(51)

and there is no new thing under the Sun.

C X C V I I .

Only by Pride cometh Contention,
but with the well Advised is Wi-
dom.

C X C I X .

Never talk of what you know not, and
speak but little of what you know, and
that not rashly without consideration.

C C .

Do not put off to another time, that
which you may do at present as well.

C C I .

He that despiseth his Old Friends in
Prosperity or advancement, must ex-
pect to meet with none when the Scales
are turned.

(52)

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CCII.

He that cannot bear with the weak-
nesses of other Men, makes his own to
be insupportable.

CCIII.

He that loveth Pleasure shall be a
Poor Man, and he that loveth Wine
and Oyl shall not be Rich, the Drunk-
ard and the Glutton shall come to Po-
verty, and Drousiness shall Cloath a
Man with Raggs.

He that is not content with the
middle Condition, between Poverty and
Riches, doth commonly take a great
deal of Pains to lessen his Fortune by his
Endeavours to Entreatise it.

CCIV.

E

CCV.

CCV.

Be not curious to understand the Secrets of other Men's Affairs, and be very careful to whom you impart your own.

CCVI.

Seest thou a Man Diligent in his business, He shall stand before Kings; he shall not stand before Mean Men.

CCVII.

Most Men owe their Integrity to their Ignorance of Vice rather than to the knowledg of Virtue.

CCVIII.

There is one inseparable reward of good Actions, viz. The Satisfaction of having done them.

(54)

C C I X.

Eloquence in speaking, depends as much almost on the Tone of the Voice, the Eyes and Airs of the Person, as on the choice of Words.

C C X.

A Prudent Man concealeth knowledg, but that which is in the midst of Fools is made known.

C C XI.

There are Persons of very great Merit who yet do not please, and there are others who are very acceptable though they have many failings.

C C XII.

A Man of ordinary Abilities that knows how to Husband and Improve them, will have more esteem and Reputation in the World then another of twice

twice as much Merit who wants that Skill.

CCXIII.

There are very many undertakings that seem very Absurd and Foolish which are founded on very Wise and Solid Reasons.

CCXIV.

While only Sloth and Fear keep us within the Bounds of our Duty, our Virtue hath oftentime the Honour of it,

CCXV.

When Vices forsake us, we flatter our selves that we have left them.

CCXVI.

The Love of Glory, the Fear of Shame, the design to raise a Fortune, or the de-

sure to abuse others, are oftentimes the causes of that valour so renowned
mongst Men.

CCXVII.

Our Repentance for the most part is not
a Regret for the Evil we have done, so
much as a Fear of that Evil which may
betide us for it.

CCXVIII.

Envy is more irreconcileable than
hatred.

CCIX.

A Man may believe that he hates
flattery when he only hates the manner
of it.

CCXX.

Constancy in Love, is a perpetual in-
constancy, causing the Heart to fix it-
self

self successively to all the qualities of the Person we Love, giving sometimes the Preference to one and sometimes to the other, insomuch that constancy is nothing else but inconstancy inclosed within one and the same Subject.

CCXXI.

Perseverance in Love is neither worthy of Praise or Blame, because it is only the continuance of those Sentiments which a Man doth neither give to himself nor can deprive himself of.

CCXXII.

Men of the least Merit are usually most content, and they complain most of their Fortune and Condition in the World who have least reason to do so.

CCXXIII.

CCXXIII.

When our Superiours intrust us with a Secret, or great Men put Confidence in us, we regard it as the Fruit of our own merit, whereas tis oftentimes the effect of their Vanity, and because they cannot keep Secrets.

CCXXIV.

Tis ordinarily from Pride rather then from want of Light, that Men oppose themselves with obstinacy to the most received Opinions, finding the first Places already taken on the Right side, they are not content to have the last.

CCXXV.

Tis a Peice of Folly to be wise alone, and to affect Singularity from the rest of the World in things indifferent.

CCXXVI.

(59)

CCXXVI.

Hypocrify is an homage which Vice
renders to Virtue.

CCXXVII.

The Valour of most Men, and the
Vertue of most Women is from Pride
or Shame, or Bodily Temparament.

CCXXVIII.

Flattery applied with Art doth
commonly receive the reward of
Merit.

CCXXIX.

Nothing is so contagious as Example, we never do any considerable good or Evil but they produce the like, we imitate good Actions of others through Emulation, and their Evil ones through the Malignity of our Natures which was

was Restrained and held Prisoner by
Shame, but is set at Liberty by Exam-
ple.

CCXXXV or another

No Man can preservye those Senti-
ments which he ought to have for his
Friends and Benefactors, if he indulge
himself too great a Liberty to talk of-
ten of their Faults.

CCXXXVI.

Tis impossible to Love a Second
time that which one hath truly ceased
to Love.

CCXXXVII.

Tis difficult to love those who do not
but all Esteem us, and tis almost as dif-
ficult to Love them who Esteem us
much more then we do our selves.

CCXXXVIII.

and all is now given on record
C C X X X I V.

Tis the Artifice of Pride by a feigned Submission and Humility to deceive, and 'tis never more likely to deceive than under that disguise.

C C X X X I V.

The Accent of the Country where a Man was born, continues in the mind as well as in the Language.

C C X X X V.

Tis true of certain good qualitys, as it is of the senses, that those who are altogether without them, cannot comprehend them. If there be any Man who in no Action of his Life, and in none of his qualitys did ever appear Ridiculous, tis because

because no Man was ever at the Pains
to search narrowly into him.

CCXXXVII.

Some follies of other Men are as in-
fectious as some diseases.

CCXXXVIII.

That which for the most part hin-
ders us from discovering the bottom of
our Hearts to our Friends, is not so much
a distrust of them as of our selves.

CCXXXIX.

The Humours of our Bodies have an
Ordinary and Regulated Course, which
moves and turns our Wills without be-
ing perceived, they Exercise Successive-
ly a Secret Dominion over us, and have
a considerable part in all our Actions,
though we do not know it.

CCXL.

(63)

CCXL.

The Violences which others cause us,
do oftentimes give us less trouble then
those which we cause to our selves.

CCXLI.

Humility is the truest Evidence of
all other Vertues, without that we con-
tinue all our Faults, and they are only
covered by Pride, which hides them
from others, and oftentimes from our
selves.

CCXLII.

Every own knows that he ought not to
talk much of his nearest Relations, but
no Man knows Sufficiently that he
ought much less to talk of him-
self.

CCXLIII.

CCXLII.

There are some good qualities that are Faults when Natural, and others that are never perfect when they are acquired, viz. Our reason must teach us how to manage our Money, trust and Confidence, but goodness and courage must be received from Nature.

CCXLIV.

There are some kind of Tears whereby we our selves may be deceived, after we have deceived others by them.

CCXLV.

He is much mistaken that thinks he Loves a Mistris for her own sake.

CCXLVI.

To force ones self to continue Faithfull

full to one we Love is little better then Infidelity.

CCXLVII.

A Man may give good Counsels but cannot inspire conduct in the Observa-
tion of them.

CCXLVIII.

Few are more often mistaken then such
as cannot suffer to be told of their mis-
takes.

III. 100

CCXLIX.

One is oftentimes less unhappy in be-
ing deceived by a Person we Love, then
to be undeceiyed.

CCL.

He Preserves his first Love a long
time indeed that hath never a Sec-
ond,

F

CCLI.

(64)

C C L I.

The most dangerous Folly of Old Persons, who have been amiable, is to forget that they are so no longer! A

C C L I I.

The greatest Proof of Friendship is not to discover our failings and imperfections to others but to make us see our own to blot out of our own eyes.

C C L III.

We easily pardon those Faults in our Friends which do not respect our selves.

C C L IV.

Tis easier to know Man in general than any one Man in particular.

C C L V.

(35)

CCLV.

We should desire very few things ardently, if we knew what it is we desire.

CCLVI.

In Frindship as in Love one is often-times more happy by those things he is ignorant of than by those he knows.

CCLVII.

Shame and Jealousie would not be so painful and troublesome but that our Pride cannot assist us to support them.

CCLVIII.

'Twould be more to our advantage to appear as we are then to Endeavour to appear otherwise.

F 2

C CLIX.

CCLIX.

We never desire very earnestly that which we desire only according to reason.

CCLX.

While the Heart is agitated by the remainders of any Passion, ~~and~~ Man is more likely to receive a new one then when he is perfectly Cured.

CCLXI.

Coverousness hath oftentimes very contrary effects, Multitudes Sacrifice their whole Estates to doubtful and distant hopes ; and others despise very great advantages that are in prospect for little interests that are present.

CCLXI.

All the Constanty of the Philosophers

was caused by the Necessity of dy-
ing.

C C L X I I I .

To say that a Man Lyeth, is as much
to say, that he is brave towards God
and a Coward towards Man.

C C L X I V .

There is no Passion in an Humane
mind that is so weak, but in some Men
Mates and Masters the Fear of
Death.

C C L X V .

To be thought Secret inviteth dis-
covery, as the more close Air Sucketh
the more open.

C C L X VI .

He that talks all that he knows will
certainly

certainly talk somewhat which he knows not.

CCLXVII.

No Man can be secret unless he useth dissimulation, for a bare Silence in some cases discovers as much as Speech.

CCLXIII.

By dissimulation sometimes you may better discover another Mans mind, for to him that seems open and free, will another be so.

CCLXIX.

The Care of the publick and of posterity is many times most in them that have no posterity.

CCLXX.

Wives are young Mens Mistresses, companions

companions for middle Age, and Old
Mens Nurses.

CCLXXI.

The reason why new Ringers are Envied by Men in height, is because the distance is altered, and like the deceipt of the Eye, that when others come on, they themselves go back.

CCLXXII.

Persons of Worth and Merit are most Envied when their Fortune continues long, for by that time, though the Virtue be the same, it hath not the same Lustre, Fresh Men growing up, that darken it.

CCLXXIII.

Great Spirits and great Business keep out Love.

bio lns apA pilbign tol and inqpiion
CCLXXIV.

Love is always rewarded either with
 its reciproque or with an inward and
 Secret Contempt.

CCLXXV

Great Men are the first that find
 their own Greifs, but the last that find
 their own Faults.

CCLXXVI

CCLXXVI.

The reason why boldnes doth such
 Feats is, because the greatest part are
 shallow in Judgment or weak in courage,
 and wise Men have their weak times.

CCLXXVII.

The mind of Man is more cheared
 and refreshed by profiting in smal things
 then by standing at a Stay in great, for
 he that useth to go forward and findeth
 a Stop, falleth out of his own Favour.

CCLXXVIII.

C C L X X V I I I .

More danger have deceived Men
then forced them.

C C L X X I X .

It is a Point of cunning to wait upon
him, with whom you speak, with your
Eye.

C C L X X X .

When you have any thing to obtain
of present dispatch, amuse the party
with some other discourse that he may
not be too much awake to make ob-
jections, or move it when the party is in
hast and cannot stay to consider advised-
ly of what is moved.

C C L X X X I .

If a Man would cross a Busines,
that he doubts some other would hand-
somly

somly and effectually move, let him pretend to wish it well, and move it himself in such sort as may foyl it.

CCL XXXII.

To mention a thing desired at parting, as almost forgot, or offer it on a Question asked, which you may lay a bait for in your Discourse, is many times a good peice of prudence.

CCLXXXIII.

In Busyness, the keeping close to the matter, and not taking of it too much at once, procureth dispatch.

CCLXXXIV.

He that will keep but of even hand, his ordinary expences ought to be but to the half of his Receipts, and if he think to wax Rich, but to the Third part.

CCLXXXV.

CCL XXXV.

There is nothing makes a Man to suspect much, more than to know but little.

CCL XXXVI.

Honour hath Three things in it, the vantage ground to do good, the access to Kings and principal Persons, and the raising a Mans own Fortunes.

CCL XXXVII.

If a Man that is not perfect be ever in Practice, he will practice his Errours, as well as his Abilities, and induce one habit of both, and 'tis to be helped but by a seasonable intermission.

CCL XXXVIII.

The Folly of one Man is the Fortune of another, for no Man prospers so suddenly as by anothers Errours.

CCLXXXIX.

C CL XX XI X.

A little of the Fool, and not too much of the Honest, are generally two fortunate properties.

C C X C.

It is many times better not to deal by Speech but by Letter, and by the Mediation of a Third then by a Mans self.

C C X C I.

Small matters win great Commendation, because are often in use and note.

C C X C II.

It is a good precept in seconding another to add something of your own, as if you agree with an opinion, let it be with a distinction; if you'll follow his

his motion, let it be on condition, if approve his Council, let it be with al-
ledging some farther reason.

CCXCIII.

Too much magnifying of a Person or Thing doth irritate contradiction and procures envy and scorn.

CCXCIV.

That which keeps a matter safe and intire is good, but that which is desti-
tute and unprovided of a retreat, is bad.

CCXCV.

He that would not do a thing, if he thought it would not be known, doth not do it for truth or goodness, but for opinion sake.

CCXCVI.

CC XC VI.

Good things never appear in their full Beauty till they turn their back and are going away.

CC XC VII.

That which a Man hath procured by his own default, is a greater mischeif then what is laid on him by another; so that which a Man gets by his own Industry, is a greater good then that which comes by another Mans curtesie or the indulgence of Fortune.

CC XC VIII.

He hath his Work half done, who here hath well begun.

CC XC IX.

Despair of Cure is worse than the Infirmitie.

CCC.

CCC.

The more Perpendicular a danger hangs over our head, the less its shadow grows.

CCCCI.

By diverse means Men come to a like end, as to appease one offended, some do it by Submission, others by Courage and Resolution.

CCCCII.

A Thousand by ways miss the mark, one only hits the same.

CCCCIII.

A Man may discover himself more by Company, occasion and chance, than he can do by a bare reflective Speech.

CCCCIV.

CCCIV.

The reason why some Men chuse rather to speak of any other Trade then their own, is because they suppose it to be so much new Reputation gotten.

That which makes timorousness so ill a quality, is because the Party many times fears that which should help.

No Judgment to be made of a Merchants Estate till after his Death.

The greatest Scholars are not always the wisest Men, because their own wit droops and diminishes to make room for others.

CCCVIII:

(818)

C C C V I I I.

Great Men have a Preheminence above us in every thing, even to a breach of good manners, and their other good qualities are their licence.

C C C I X.

At the upper end of a Table, Trifles are so much discourt, of that many a good discourse at the lower end is lost, by the Ceremony of being placed highest.

C C C X.

Glory and Curiosity are the Scourges of an Humane Soul.

C C C X I.

Nothing too much, is a Rule as useful and as generally true as most.

G

CCCXII.

CCCXII.

In general conversation it may be advisable to love another as if you should one day hate him again, and hate him as if you should Love him again.

CCCXIII.

Fortune is oftentimes met withal in pursuit of Reason.

CCCXIV.

There be such as advise to nothing but what they trust themselves can imitate.

CCCXV.

It seems a common fault, to be both more confident and more terrified by things unseen, hidden, and unknown.

CCCXVI.

(83)

CCC XVI.

No Wind makes for him, that hath
no intended Port to Sail unto.

CCC XVII.

All actions more than ordinary and
common, are subject to sinister inter-
pretations.

CCC XVIII.

There is no recompence false unto
virtue, how great soever it be, if it
once have past into custom.

CCC XIX.

A word ill taken defaceth the merit
of many years service.

CCC XX.

Need and Want is much more un-
seenly, and much more hard to be
indured

((84³))

indured in Women then in Men.

MVXDOO

CCCXXI.

And last, and to the last, let us see

Virtue provokes, adds much to it
self.

MVXDOO

CCCXXII.

And last, and to the last, and this last

The very name of Virtue presuppo-
seth difficulty, and infers a resistance,
and cannot well be exercised without
an Enemy.

MVXDOO

CCCXXIII.

Want of Apprehension, and Stupidi-
ty do sometimes counterfeit virtuous

effects.

MVXDOO

them off, like a fool, I know A

— It is better to learn and know more
than we need, than nothing at all.

There is nothing can be spoken so
absurdly

absurdly which hath not been so.

CCCXXVI.

No Man in the World so cross and humourfom, but there is something he delights in, whereby you may win him.

CCCXXVII.

He who judgeth by apperances, judgeth by a thing different from the Subject.

CCCXXVIII.

Rareness and difficulty give an esteem to things, and increase Mens desire after them.

CCCXXIX.

Nothing in the World so popular and generally amiable, as goodness is.

G 3 CCCXXX.

(88)

CCC XXX.

The finer headed and more subtile
brained a Man is, the more he is hated
and suspected, if once the opinion of
honesty be taken from him.

CCC XX XI.

Of all the Pleasures and Goods we
have, there is none exempted from
some evil and incommodeity.

Cc CX XXII.

That which we often see we wonder
not at, though we know not why it is
done, and we call that against nature,
which is only against custom.

CCC XX XIII.

An honest Man may have false opini-
ons, and a wicked Person may preach
truths, yea such as he beleives not.

CCCXXXIV.

(893)

CCCXXXIV.

So much are Men enamoured of this miserable Life, that no condition is so poor but they will accept, so they may continue in the same.

CCCXXXV.

He who will provide for every thing provides for nothing.

CCCXXXVI.

Many Professions and Trades subsist and are grounded only upon publick abuses and popular errors.

CCCXXXVII.

No Man living is free from speaking foolish things.

CCCXXXVIII.

Who is unfaithful to himself, may

(:880)

be excused if he be faithless to his
Master.

Malice suks up the greatest part of
her own Venom, and therewith impoy-
soneth her self.

CCCXXXIX.

The consequence of all designs con-
sists in their seasons ; for occasions pass,
and matters change incessantly.

CCXL.

He may well walk a foot that leads
his Horse by the Bridle.

CCCXLII.

To divert a Man from importunate
imaginings, and the insinuation of
particular conceits ; there's no better
way then to have recourse unto books.

CcXLIII.

C C C X L I I I.

No Man trusts a Drunkard with his
Secrets, for he that can't keep his own
will never conceal another's.

C C C X L I V.

A little thing will divert when a
greater and of more weight will not.
C C C X L V.

Wisdom hath her excesses, and hath
no less need of moderation then folly.
C C C X L VI.

Profitable thoughts, the more full
and solid they are; the more cumber-
some and heavy to the mind of Man.

C C C X L V I I.

No continuance of time, no favour
of Prince, no Office, no Virtue, nor
any

any Wealth can make a Clown become
a Gentleman.

CCCXLVIII.

It is no longer time to wince whom
one hath put on the Shackles.

CCCXLIX.

The obligation of a benefit hath
wholly reference unto the will of him
that giveth.

CCCL.

It is against the nature of Love, not
to be violent, and against the condi-
tion of violence, to be constant.

CCCLI.

He who hath once been a very fool,
shall at no time prove very wise.

CCCLII.

CCCLII.

Whosoever hath his mind on taking,
thinks no more of what he hath taken,
Covetousness hath nothing so proper as
to be ungrateful.

CCCLIII.

Most Men are better instructed by
contrariety then by similitude, and more
by escaping the bad then following the
good ; therefore *Cato* said, wise Men
have more to learn of fools, then fools
of wise Men.

CCCLIV.

Tis impossible for to Treat quickly
and discourse in any order with a Fool,
A judgment is not to be made of
Council, or Advice by the Event.

CCCLVI.

CCCLVI.

It is an ill seeming thing for Men in
jest to Bite or in sport to Strike one an-
other.

CCCLVII.

The measure of Mony is limited, not
by the Estimate of Wealth or Place, but
by the Furniture and manner of Li-
ving.

Many teach others to deceive, while
they fear to be deceived, and give them
Just cause to offend by suspecting them
unjustly.

CCCLIX.

Preparation gives more to hope,
then it brings with it, and he that
woulde please, hath nothing so great an
Impediment, as expectation.

CCCLX.

C C C L X

Nothing is so dear, as what is given,
for the Will of the donee stands highly
indebted for fear of being ungrate-
ful.

C C C L X I.

It is certainly worth while, to change
a bad Estate for an uncertain, and there
can be no loss by the bargain.

To be always complaining, is the
way never to be moaned and seldom pitied,
for he that makes himself seem
dead while alive, is Subject to be ac-
compted alive when dying.

C C C L X I I I.

A generous and free minded con-
fession

fection doth disable a reproach, and dis-
armes an Injury

CCC LXIV.

Sometimes it is good choice not to
choose at all .

CCC LXV.

Each custom hath its reason.

CCC LXVI.

There is nothing so good and benefi-
cial that yeilds profit in a glance, or be-
ing slightly passed over will do you
much Service.

CCC LXVII.

Pleasure it self is Pain in its height.

CCC LXVIII.

We must live in, and by the World,

and

(95)

and such as we find it, so we must use
it.

CCC LIX.

He will endure a fall, that cannot
bear the Starts on't, utter disappoint-
ment Ruins that Man which little cross
Accidents do Stagger.

CCC LX.

If we direct affairs at the beggining,
we hold them at our Mercy, but if
once undertaken, they guide and trans-
port us, and we follow them.

CCC LXI.

Such as by bashfulness are apt to
grant whatsoever is demanded, are as
prone afterward to Recant and break
their Word, tis better therefore

(96)

to attempt Coldly and pursue Hotly
then & contra.

CCCLXXII.

To be Proud of every profitable and
Innocent Action is fit only for Fools
and Madmen to whom tis extraordi-
nary and rare.

CCCLXXIII.

Men generally give most Credit to
things they understand not, and the
reason is because they would not be
thought to have less Wit then the Par-
ty who proposed it.

CCCLXXIV.

An Injury (though the Damage be
les) undoubtedly causes more greif and
sharpness then a loss.

CCCLXXV.

He that keeps himself in his own
Power

Power, is the most Powerful of any.

CCCLXXVI.

He greives more than he need, that
grieves before that he needs.

CCCLXXVII.

It is much easier to speak as *Aristotle*
and live as *Cesar*, then speak and live as
Socrates.

We cannot err in following Nature.

CCCLXXXIX.

Words reported again, as they have
another sound, so generally they have
another sense.

CCCLXXX.

There are more ways to the Wood
than

then one, a balk in one track ought not to discourage further and other attempts.

CCCLXXXI.

That which makes Company so influential, is because 'tis a kind of reproach, not to do or not to dare, what one sees his Companions do or dare,

CCCLXXXII.

Many times 'tis prudence gently to obey and endure the Laws of our condition, struggling against that we cannot overcome makes it more painful and troublesome.

CCCLXXXIII.

The greatness of a Mans mind consists not so much in lofty attempts as in knowing how to range direct and circumscribe it self.

CCCLXXXIV.

CCCLXXXIV.

He that Husbands his time best, will
find very much of it employ'd idely.

CCCLXXXV.

He that walks upon Stilts must use
his own Legs, and the greatest helps
signifie nothing without a Mans own
Prudence, and conduct to use them.

CCCLXXXVI.

A Man may be known much by his
Garment, by his Countenance, by his
Laughter, and by his Going.

CCCLXXXVII.

He that keepeth his Ignorance secret
doth much better than he that hideth
his Wifdom.

CCC LXXXVII.

Tis folly to contradict an Inferior,
for there always arises more shame in
being overcome by him, than Honour
in a Victory.

CCC LXXXIX.

Many Men complain when a House
or Room is dark, when the fault is only
in their own Eyes.

CCC XC.

No Drunkard would willingly have
his Wife, Child, or Servant such.

CCC XCI.

There's nothing more odious and
distasteful to most Men then to be cen-
sured and reprehended ; he therefore
who doth that least, doth generally
oblige most.

CCC XCII.

CCCXCI.

He that will oblige all, must abase himself to those above him, submit to his equals, and curteously equal himself to those beneath him.

CCCXCII.

He that speaks any thing untrue to his own advantage, shall be accounted both vain and a lyer ; the lye renders him odious, and the vanity rediculous.

CCCXCIV.

To be obstinate in any Argument which touches the Profession of him you converse with, will certainly create a distaste, for by presuming your self in the right, you make a reflection on him as ignorant, which is always reckoned injurious.

CCCXCV.

Dress and Carriage generally gains more respect, then Riches and Honour.

CCCXCVI.

Fear sways more Men and Influences to more venturous exploits then hope.

CCCXCVII.

All Extreams are generally short lived.

CCCXCVIII.

Invention is a solitary thing, and the result of one Mans thoughts, as true Judgment is of many, therefore in all Companies let one Man propose, and the rest judge.

CCCXCIX.

CCC XCIX.

Interest is generally stronger then love, and yet Friendship grounded on Interest is little worth, for remove the advantage and your Friend is fled.

CCC C.

To conclude, the precepts of Prudence may easier be put in writing then in practice, *hic labor hoc opus.*

F I N I S.